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Massachusetts.

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Thesis

A HISTORY OF CATHOLIC

PAROCHIAL SCHOOLS IN

MASSACHUSETTS

Submitted by

Thomas Joseph McCook

(A. B., Boston College, 1931)

In partial fulfillment of requirements
for the degree of Master of Education.

1934

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THESIS

WALTER D. BROWN

EDUCATIONAL THEORY IN

MASSACHUSETTS

Submitted by

Robert Joseph McKee

(Ed. S., Boston College, 1931)

In partial fulfillment of requirements

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A HISTORY OF CATHOLIC PAROCHIAL SCHOOLS

IN MASSACHUSETTS

INTRODUCTION

The purpose of this thesis is to give an account of the growth and development of the parochial schools of Massachusetts. The writer believes that such a work will make available valuable information which heretofore has existed only in scattered statements, documents and official records.

This thesis proposes to report on Catholic parochial schools, that is, grade schools exclusive of the Senior High School. No attempt will be made to discuss private or institutional schools which exist apart from parish control.

By Massachusetts is meant the three dioceses of the state as they are to-day, namely; the Archdiocese of Boston, the Diocese of Springfield and the Diocese of Fall River. Such a distinction is necessary for at one time the Diocese of Boston included all of New England.¹ In 1843 Rhode Island and Connecticut were separated from the Boston Diocese and in 1851 the Diocese of Boston was further divided when the Dioceses of Burlington, Vermont and Portland, Maine were established. In 1870 the Diocese of Springfield was formed and in 1904, the Diocese of Fall River was

¹"A Century Of Remarkable Progress," The Pilot, The Centenary Edition, Boston, March 8, 1930.

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¹"A Century of Remarkable Progress," The Pilot, The Centenary Edition, Boston, March 8, 1950.

established. Consequently in discussing the history of Parochial Schools in the Archdiocese of Boston, the Springfield and Fall River Dioceses, the history of the entire territory of Massachusetts will be covered.

Figure 1 is a map study which shows the geographical position of each of the three dioceses in Massachusetts and also indicates the elementary school population in each of these dioceses. The map shows that, the Springfield Diocese is the largest and Fall River, which includes the Dukes and Nantucket counties in addition to the mainland, is the smallest territorially. The Archdiocese of Boston, second largest in area is by far the largest in parochial school population.¹

By Catholic schools is meant the parochial elementary schools established and maintained by the Roman Catholic parishes in Massachusetts.

The only works of any length regarding this subject have been written by the diocesan Supervisors of Schools for the Boston Diocese; the Reverend Fathers, Louis J. Walsh, Augustine F. Hickey and Richard J. Quinlan. Their works, complete titles of which are in the bibliography, concern the Boston Diocese alone. The Reverend John McCoy, in his history of the Diocese

¹ Diocesan Offices, Boston, Springfield, Fall River.

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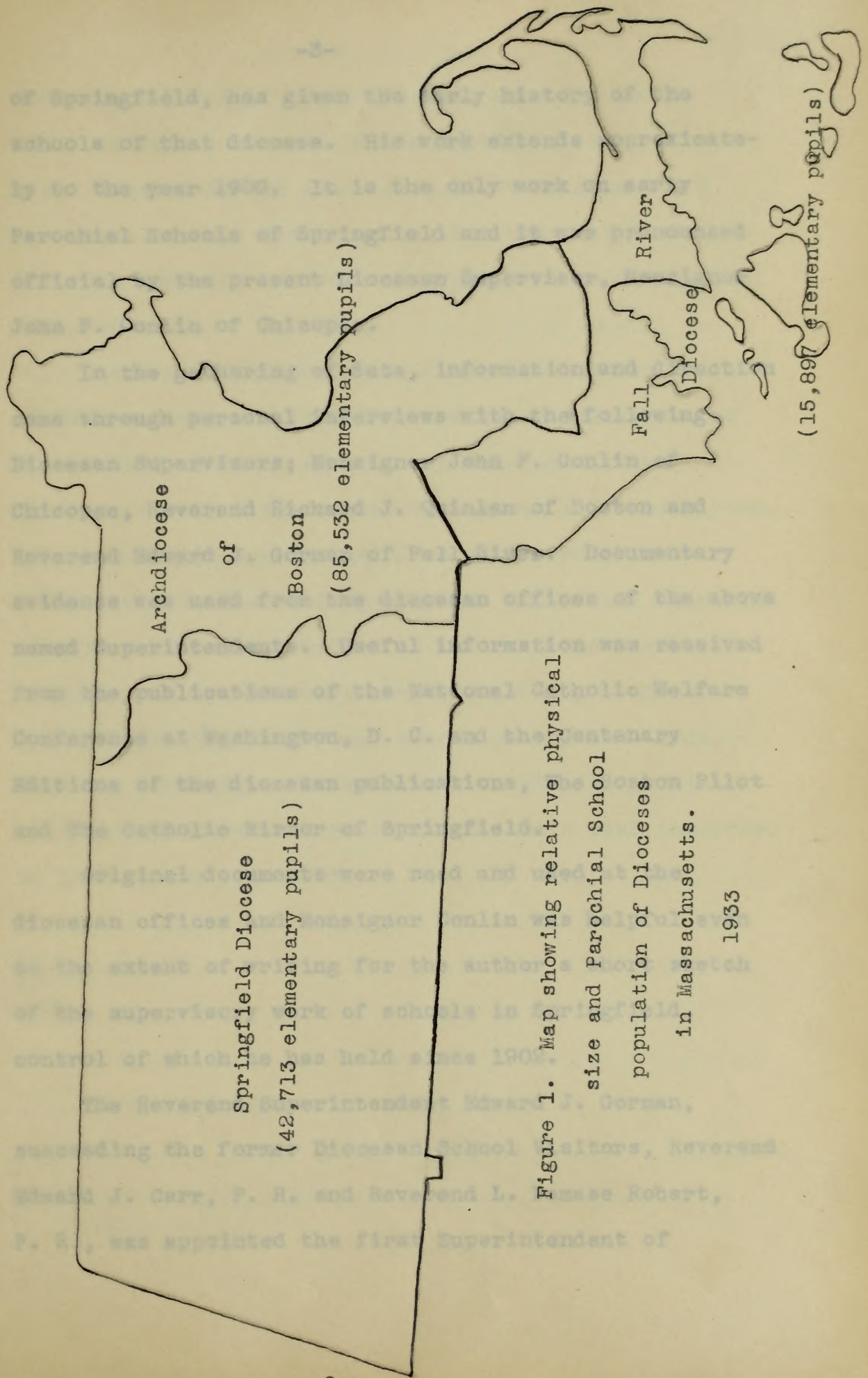


Figure 1. Map showing relative physical size and Parochial School population of Dioceses in Massachusetts.

1933

1892

in Massachusetts.

Diocese of Worcester

and the surrounding territory

under the jurisdiction of the Bishop

(45° 12' element of latitude)

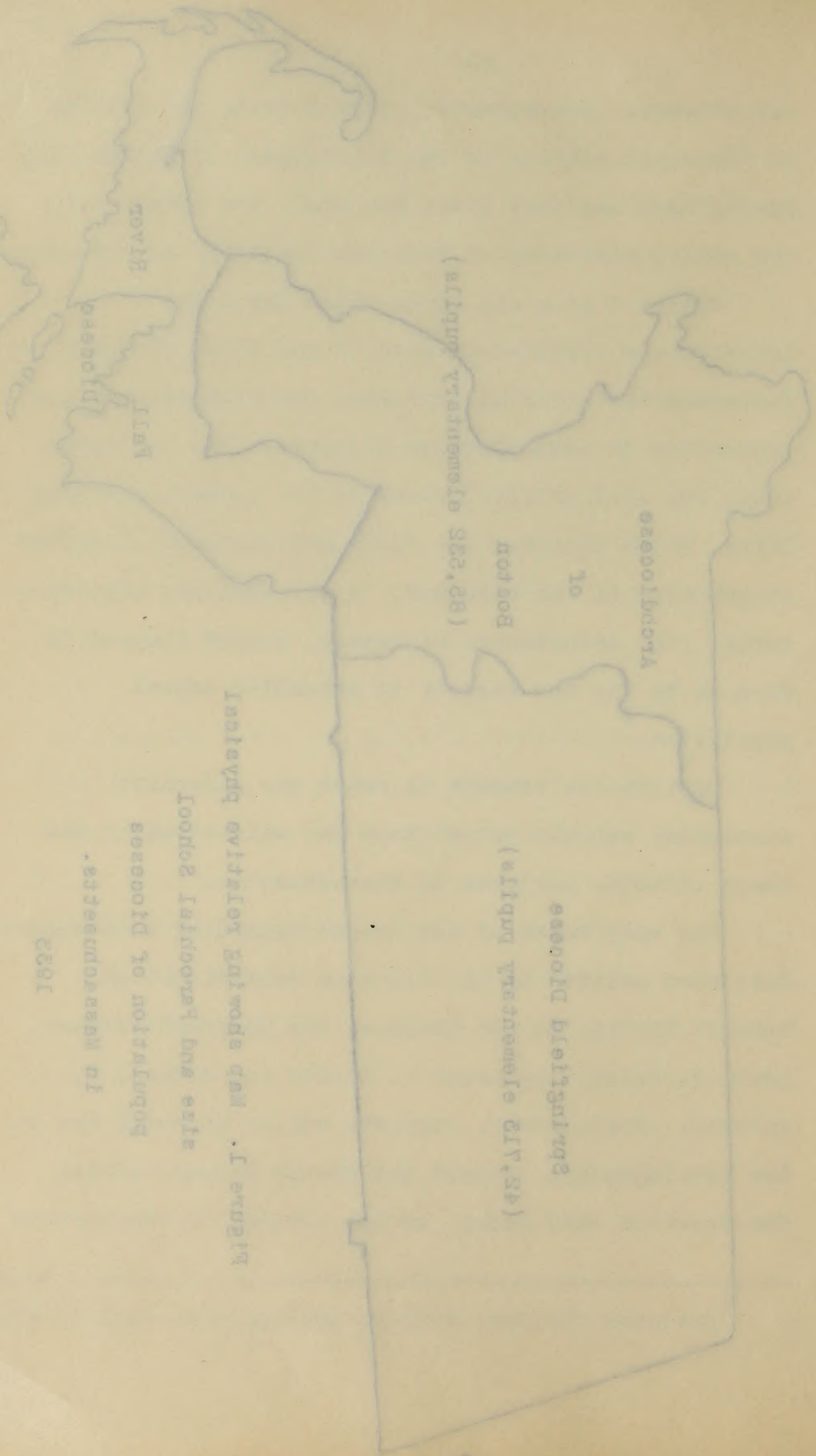
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(82° 23' element of latitude)

Boston

of

the Diocese



of Springfield, has given the early history of the schools of that diocese. His work extends approximately to the year 1900. It is the only work on early Parochial Schools of Springfield and it was pronounced official by the present Diocesan Supervisor, Monsignor John F. Conlin of Chicopee.

In the gathering of data, information and direction came through personal interviews with the following Diocesan Supervisors; Monsignor John F. Conlin of Chicopee, Reverend Richard J. Quinlan of Boston and Reverend Edward J. Gorman of Fall River. Documentary evidence was used from the diocesan offices of the above named Superintendents. Useful information was received from the publications of the National Catholic Welfare Conference at Washington, D. C. and the Centenary Editions of the diocesan publications, The Boston Pilot and The Catholic Mirror of Springfield.

Original documents were read and used at the diocesan offices and Monsignor Conlin was helpful even to the extent of writing for the author a short sketch of the supervisory work of schools in Springfield, control of which he has held since 1902.

The Reverend Superintendent Edward J. Gorman, succeeding the former Diocesan School Visitors, Reverend Edward J. Carr, P. R. and Reverend L. Damase Robert, P. R., was appointed the first Superintendent of

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Schools of the Fall River Diocese, June 23, 1932.

Early authentic records of the Schools of the Fall River Diocese are in some cases not available. All data used in this thesis concerning the Fall River Diocese, however, has been thoroughly authenticated by Father Gorman.

The Reverend Supervisor Richard J. Quinlan because of the nearness of his office and the completeness of his records of early schools was able and always willing to assist the writer throughout the entire work.

From these sources and from others which have been listed in the bibliography the author has attempted to give a historical record of the Catholic Parochial Schools in Massachusetts. He does not try to cover specifically any individual school or any individual teaching community. He endeavors to give in general, a history of parochial schools from their real inception in 1844 to the year 1933.

In carrying out the program and policies for the development of the schools under his jurisdiction. He inspects schools, conducts examinations for pupils, makes provision for the professional growth of the teaching force and develops the educational resources of his diocese.

Reverend James H. Ryan, *A Catechism of Catholic Education*, pp. 18-19.

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CHAPTER I

ORGANIZATION OF PAROCHIAL SCHOOLS

Catholic Schools in Massachusetts are organized on the diocesan plan, each diocese being a separate and independent unit. In each diocese the bishop is ¹ex officio head of school administration.

The bishop's representative in each diocese of Massachusetts is the diocesan superintendent or supervisor of schools. Since the diocese is autonomous in education, formulating its own laws, devising its own policies and administering its own district without external interference, the diocesan supervisor, as chief executive, is the responsible agent for education in it.

Table I showing the functions of the Diocesan Supervisor Of Schools for the Archdiocese of Boston is given on the next page as a further explanation of the duties of this central authority. It shows him as the responsible leader in carrying out the programs and policies for the development of the schools under his jurisdiction. He inspects schools, conducts examinations for pupils, makes provision for the professional growth of the teaching force and organizes the educational resources of his diocese.

Reverend James H. Ryan, A Catechism Of Catholic Education, pp. 12-18.

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Reverend James H. Ryan, A Catechism of Catholic Education, pp. 18-19.

TABLE I

FUNCTIONS OF DIOCESAN SUPERVISOR OF SCHOOLS
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 ARCHDIOCESE OF BOSTON SUPERVISION OF PARISH SCHOOLS.
 ARCHBISHOP OF BOSTON.
 DIOCESAN SUPERVISOR OF SCHOOLS.

INTER-ORGANIZATION RELATIONS

EXTRA ORGANIZATION RELATIONS

INTER-ORGANIZATION RELATIONS		EXTRA ORGANIZATION RELATIONS		
Schools	Board of Community Supervisors	Principals and Teachers	Educational	General
1. Visitation of Academies Parish Schools Institutional Schools	1. Advisory in matters of policy. 2. Supervision of teaching force.	1. Conferences for Principals and Teachers. 2. Diocesan Institute and professional courses for teachers.	1. Study of Educational Legislation. 2. Contact with Public School Officials. 3. Lectures at Novitiate Normal Schools and Diocesan Seminary.	1. Bureau of Information and Statistics. 2. Lectures and addresses. 3. Annual Report and Articles for press.
2. Uniform Regulations Curriculum Tests Reports Annual Monthly				

1. 2.	3.	4.	5.	6.
1. 2.	3.	4.	5.	6.

DISCUSSION OF THE RESULTS

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This Table, which shows the activity of the Diocesan Supervisor in Boston, is, in general, the organization for each diocese in the state. It may be of interest however to explore deeper the supervisory work of Springfield and Boston which are the older dioceses and point out just when their system of supervision, which is in action to-day, began to function.

Up to 1900 in the Springfield Diocese there seemed to be no great need of organized supervision.

¹
The supervision of schools was established about 1900 and Reverend J. F. O'Gara was appointed Supervisor. He died a few months after beginning the work. In September 1902 the present Supervisor was appointed. At the same time Reverend L. O. Triganne, then of Adams, was appointed an Associate Supervisor. His duty was to inspect and report on the work in the French schools only and in these schools to inspect only the work done

¹ Monsignor, John F. Conlin, "History of Supervisory Work." Unpublished Essay, pp. 1-3.

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¹ Monsignor, John P. Conlin, "History of Supervisory Work," Unpublished Essay, pp. 1-3.

in the French language. The regular Supervisor was to inspect all other work done in these schools. He acted for about one year and contracted a severe illness which made it impossible to continue the work. After some time Reverend George Gagnon, then of Fiskdale, now of Chicopee Falls, was appointed to succeed Father Triganne. After about a year he also found it impossible to do the work. As his successor, Reverend P. F. Doyle, then of Milford, now of Easthampton, was appointed Assistant Supervisor and is still acting in that capacity. Having a knowledge of French he has inspected the work done in both languages whenever he visits these French schools.

Nature of Supervisory Work

A. Visitation of Schools.

B. Diocesan Examinations.

C. Reports.

A. Visitation of Schools

The supervisory work consisted in visiting every school, inspecting the work in every room and reporting the results annually to the Most Reverend Bishop.

Aside from the formal annual report, the Bishop occasionally inquired about particular schools on which he might desire special information at the time.

B. Diocesan Examinations

A Diocesan Examination was conducted toward

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B. Diocesan Examinations

A Diocesan Examination was conducted towards

the end of each school year in all the schools of the diocese. The examinations were given in the following subjects: Arithmetic, English, History and Geography. A diocesan diploma signed by the Bishop and Secretary and the Supervisors of Schools was awarded to each pupil who received an average of 70% or over in these examinations. This diocesan diploma was absolutely independent of any local diploma awarded by local schools.

The examinations were held at different convenient centers and presided over by priests appointed for that purpose. The examinations were conducted according to the plan of the central office.

C. Reports

A statistical report giving complete statistical details of all the schools of the diocese was made annually to the Most Reverend Bishop.

A detailed report of the results of the diocesan examinations was also presented.

The report on the visitation of schools mentioned before was submitted.

In the matter of courses of study in the Springfield diocese, unlike the Boston and Fall River Dioceses, the supervisors of each religious community are given more freedom, provided her teachers can and

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do meet the requirement of the Diocesan Examination.¹

In Boston, the general form of supervisory work, sketched in the opening of this chapter, was followed. During 1914, to achieve a better spirit of mutual helpfulness between those entrusted with the responsibility for leadership and those who do the actual teaching in the classroom, a more adequate plan for constructive supervision was devised.²⁻³ In October of that year, His Eminence, the Cardinal, appointed a Board of Community Supervisors of Schools. Each community teaching 2000 children in the schools of the archdiocese was given one representative upon the Board. At the present time the Board of Supervisors is made up of twelve members who represent ten different religious communities.

The function of the community supervisor is a most important one. They are carefully selected by their respective religious superiors and are approved by His Eminence the Cardinal. They are required to devote their time exclusively to the work of supervising the educational work in the schools of their respective communities. At regular intervals they visit different schools. Thus they have the opportunity of observing

¹Diocesan House, Chicopee.

²Reverend Richard Quinlan, "A Century Of Catholic Education," The Boston Pilot, Centenary Edition.

³Ibid.

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¹Diocesan House, Chicago.
²Reverend Richard Quinn, "A Century of Catholic Education," The Boston Pilot, Centenary Edition.
³Ibid.

classroom efficiency at close range and are able to offer constructive criticism when such may be necessary and helpful to schools and teachers. The Board of Community Supervisors also forms an advisory board to the Diocesan Supervisor of Schools in matters of general educational policy and procedure. The community supervisors have carried on their work most effectively. Through their efforts it has been possible to unify and coordinate the educational activities of the diocese into a strong school organization.

Within recent years special supervisors for Art and Music have been chosen by a number of religious communities.

This description of the organization of the parochial school system seems to further the purpose of Table I, and present more fully an explanation of the system.

Table I also shows another relationship with the Diocesan Supervisors which is inter-organizational. By that is meant the relation between the Supervisor and the Principal and teachers. Each school in the diocese has a Principal who daily supervises the work of the teachers and exercises the administrative duties of a school executive. He or she, as the case may be, is in direct contact with the Diocesan office as well as being under the direction of the Community Supervisor.

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In the school building itself there are generally eight grades although in former times the nine grade system feeding into the four year high school was common.¹ Kindergartens and Day Nurseries are maintained² in some schools.

Such is the organization of the Parochial schools. Eight grades presided over by a Principal who works with the pastor of the parish and who is responsible to a Community Supervisor, and the Diocesan Supervisor. A Board of Community Supervisors advise with the Diocesan Superintendent or the Diocesan Supervisor who is given entire charge by the Bishop. Each diocese, therefore, is an independent educational unit. Home rule is significantly characteristic of the diocesan systems.

Since the schools are all working with the same definite purpose, there is generally present the utmost cohesion. In spite of the three dioceses and the number of different religious communities employed in the dioceses, laudable uniformity is the result judging by the reports received at the diocesan offices, and differences in minor details of organization are the only differences noted.

¹Reverend John J. McCoy, History Of The Catholic Church, p. 22.

²Diocesan Offices, Boston and Fall River.

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¹Reverend John J. McGoy, History Of The Catholic Church, p. 22.
²Diocesan Offices, Boston and Fall River.

CHAPTER II

OBJECTIVES

The object of Christian Education is the same for all schools, regardless of diocese, since all accept the same principles which underlie Catholic Education, from the Roman Catholic Church.

The following is a quotation from the letter of¹
the present Pope, Pius XI:

"The proper and immediate end of Christian education is to co-operate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism, according to the emphatic expression of the Apostle: 'My little children, of whom I am in labor again, until Christ be formed in you.' For the true Christian must live a supernatural life in Christ: 'Christ who is your life,' and display it in all his actions: 'That the life also of Jesus may be made manifest in our mortal flesh.'

For precisely this reason, Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ.

Hence the true Christian, product of Christian education, is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character. For it is not every kind of consistency and firmness of conduct based on subjective principles that makes true character, but only constancy in following the external principles of justice, as is admitted even by the pagan poet when he praises as one and the same 'the man who is just and firm of purpose.' And on the other hand there cannot be full justice except in giving to God what is due to God, as the true Christian does.

¹ Pope Pius XI, "Christian Education Of Youth,"
Three Great Encyclicals, pp. 68-69.

OBJECTIVES

The object of Christian Education is the same for all schools, regardless of diocese, since all accept the same principles which underlie Catholic Education, from the Roman Catholic Church.

The following is a quotation from the letter of

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The scope and aim of Christian education as here described, appears to the worldly an abstraction, or rather as something that cannot be attained without the suppression or dwarfing of the natural faculties and without a renunciation of the activities of the present life, and hence inimical to social life and temporal prosperity, and contrary to all progress in letters, arts and sciences and all the other elements of civilization. To a like objection raised by the ignorance and prejudice of even cultured pagans of a former day, and repeated with greater frequency and insistence in modern times, Tertullian has replied as follows: 'We are not strangers to life. We are fully aware of the gratitude we owe to God, our Lord and Creator. We reject none of the fruits of His handiwork; we only abstain from their immoderate or unlawful use. We are living in the world with you, we do not shun your forum, your market, your baths, your shops, your factories, your stables, your places of business and traffic. We take ship with you and we serve in your armies, we are farmers and merchants with you; we interchange skilled labor and display our works in public for your service. How can we seem unprofitable to you with whom we live and of whom we are, I know not.'

These are the ultimate objectives of parochial education in Massachusetts. Beyond question, the most important objective of parochial education is the formation of Christian character in children.

In 1908 Cardinal O'Connell, shortly after he became Archbishop of Boston, addressing the Convention of the National Catholic Educational Association, formulated¹ the aim of Catholic education in the following words:

"Train up minds and hearts to the knowledge and service of God. Send forth from your schools men and women knowing well what they know. Give to the Church and to the State what both have a right to expect from you, faithful hearts grounded fixedly in Catholic faith and devotion, and citizens, who, next to God, will love

¹Reverend Richard Quinlan, "A Century Of Catholic Education," The Pilot, Centenary Edition.

their country so well that to serve it faithfully and loyally will be to them the greatest of earthly honors."

The general objectives for all parochial schools of Massachusetts are stated in the above injunction. Lest there still be a doubt, a final definition is given by the Reverend Doctor George Johnson of the Catholic University of America. He says: "That the aim of the Catholic Elementary School is to provide the child with experiences which are calculated to develop in him such knowledge, appreciation and habit as will yield a character equal to the contingencies of fundamental Christian living in American democratic society."

Further specific objectives will be derived indirectly in the study of the curriculum and textbooks.

Catholic schools in the early part of the nineteenth century were able to teach merely the bare essentials of religion." Catholic congregations were scattered and poor. General prejudice against the Catholic schools in Massachusetts was bitter due to misunderstanding for the most part. Catholics were few and the tenets of their religion were unknown, and that which is unknown may easily become that which is hated.

Reverend Richard J. Quinlan, "A Century of Catholic Education, The Pilot, Centenary Edition.

¹ School and Society, Volume XXX, (August 3, 1929) p. 154.

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CHAPTER III

EARLY PAROCHIAL SCHOOLS

The parochial schools of to-day with their 150,000 pupils enrolled in Massachusetts, with their ever increasing growth and with the high regard in which they are held, make the story of their early struggles for existence, against odds and amid intolerance, seem unreal. Yet it so happens that the last hundred years have witnessed tremendous changes relative to conditions surrounding the growth of the parochial schools. The schools of to-day contrasted to the schools of the early nineteenth century seem to demand a history which would describe some of the factors causing tremendous growth amid changing circumstances.

A. BACKGROUND

"Catholic schools in the early part of the nineteenth century were able to teach merely the bare essentials of religion." ¹ Catholic congregations were scattered and poor. General prejudice against the Catholic schools in Massachusetts was bitter due to misunderstanding for the most part. Catholics were few and the tenets of their religion were unknown, and that which is unknown may easily become that which is hated.

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Reverend Richard J. Quinn, "A Century of Catholic Education, The First, Centenary Edition.

This becomes more apparent as the story develops.

About 1830 the tide of Catholic immigration began to sweep over New England and many Catholic churches and schools began to be erected. It seemed that Catholic immigrants did not need to be convinced of the necessity of Catholic schools, for the feeling was strong among them that they must have their own schools even if they had to pay double for them. Centuries of struggle to preserve their faith and their national traditions had taught the immigrants the value of the religious school and those who came to America simply brought with them the educational ideas which had become part of their inheritance and their faith.¹ Circumstances might preclude the founding of schools. People were in places poor; or not numerous enough; or a teacher could not be had. But such circumstances exist even to-day throughout the country, for we read,² "The heart of the entire system is as everybody knows the parochial school. Nevertheless these schools have not been erected in sufficient quantity to serve normal school membership. Literally millions of children can find no Catholic school to get into, and in all probability, millions of them never will." The ideal, however, and the fixed

¹ Reverend J. A. Burns, The Growth And Development Of The Catholic School System In The United States, p. 16.

² Editorial, "Bricks And Mortar," The Commonweal XIV, p. 198.

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purpose, viz; a Catholic school and Catholic training, from start to finish, for every Catholic child, was everywhere the same. Frenchman, American, German and Irishman and all nationalities worked amid varying circumstances places and peoples, everywhere, and almost at the same time to attain that ideal. The Catholic educational movement may be said to be the result of a common impulse flowing from a common religious ideal.

The accepted educational policy of early days, "The school alongside the church," was exemplified in early Massachusetts. As a matter of fact, both church and school were frequently begun at the same time, and if there was but one building, it was usually made to serve the double purpose of church and school.

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"Catholic education may be said to have begun in the days of Bishop Cheverus and Father Maignon, who maintained a day school in the tower of their Church on Franklin Street, Boston. This school appears to have had an uninterrupted existence up to the time of Bishop Fenwick who entrusted its management to the care of his ecclesiastical students. This first school was the tiny root from which has grown the educational system," that to-day covers the entire state.

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The first real Catholic school (not a parochial school) in New England, if a school for the Indians be excepted, was the Ursuline school which was opened in 1820. This school owed its origin to the efforts of the Reverend John Thayer, a Bostonian, who went to Ireland in 1811 to secure adequately trained teachers. He contracted for the services of the Misses Mary and Catherine Ryan, who had been educated by the Ursulines. His death caused some delay in the opening of the school. However he left \$10,000 to Bishop Cheverus in order that his plans might be carried out.¹

His wishes were carried out by the Bishop and on June 16, 1820, the Misses Ryan, assisted by two other young women, opened the first convent school for girls in New England. This school continued on Franklin Street, Boston, for six years, with an attendance of more than 100 girls annually. After this period of time, it was transferred to Charlestown at the foot of Winter Hill.

A prospectus of this early convent school, published in 1828, shows that its plan of education was most complete "comprehending all those attainments which may be found necessary, useful and ornamental in society," while at the same time the teachers were to

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adorn the minds of their pupils "with useful knowledge and form their hearts to virtue." The school was divided into two sections designated as senior and junior departments.

The pupils of the junior department were taught the "common branches of education" which included reading, writing, grammar, arithmetic, geography and history. Particular attention was paid to spelling. They were also taught to do all kinds of plain and fancy needlework. As the pupils advanced they were taught composition, both in prose and poetry, logic, chemistry, botany and drawing of all kinds.¹ This school was later burned. Its destruction was due to anti-Catholic feeling in 1834.

In 1831 a Catholic school was organized in Salem by Father Wiley which was the first of its kind in the city. Lowell also erected schools in 1823 or 1824 and in 1835.²

Father Fitton in 1840 opened on the Hill of Pleasant Springs (Pakachoag) the Seminary of Mount St. James, now the splendid college of Holy Cross. In 1842 Father Brady began in the galleries of the church of St. Matthew's, at Cabotville (Chicopee), a parish

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The schools mentioned above were not real parochial schools as the term is used in this thesis, yet some mention of them seems necessary as forerunners of the parochial school.

B. MAJOR OBSTACLES

The struggle to survive, as experienced by the early parochial schools, was caused by a struggle with, what the writer sees, as intolerance and finance. Sometimes these adverse factors worked separately, sometimes together. Theirs was a retarding influence. The first has by now been nearly eliminated, the second remains even now to bother the good people who wish to establish parochial schools.

It has been stated before that the educational policy of pioneer days was "The school alongside the church," hence the conditions, favorable or adverse, which surrounded the Catholic Church in the New England States, were the ones which constituted in the main

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"The growth of the Catholic Church in New England States was affected from various quarters and in various ways; some adverse, some favorable. In its favor was the success of the French Missionaries in Canada and among the Indian Tribes of the North-West, and the immense influx of immigrants that set in from Ireland and later from French Canada. The wise and conciliatory conduct of the Catholic rulers of Maryland and a Catholic governor of the State of New York, and the happy selection of such Bishops as Cheverus and Fenwick, somewhat smoothed the rough way the Church had to tread in gaining a foothold in the face of anti-Catholic bigotry. The fact that the first Bishop, having jurisdiction here, was a cousin of the brave and generous Carroll of Maryland, the celebrated signer of the Declaration of Independence, and that the first regularly settled pastor of the Catholic Church in Boston was of native stock, had no doubt, some influence in softening the asperity of Puritan hostility.

The timely and efficient aid given by France, a Catholic nation, to the Colonial patriots in their efforts to throw off the political yoke of England aroused feelings of gratitude in the hearts of even the staunchest Protestants.

The spirit of adventure and the desire to push forward to more fertile lands often carried the children of the Church far away from her ministrations, teachings and admonitions. This sometimes resulted in moral degeneracy and a weakening of the faith nay even, a total loss thereof, in some cases.

At home the Church came constantly in contact with the stern character, vigilant suspicion, stubborn self will and sturdy faith of the Pilgrim and the Puritan, two types of Protestantism most hostile to the Papacy and Espiscopacy, and most intolerant of what they

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History of the Catholic Church In The New England States, General Introduction, p. xiii-xv.

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The Puritan renounced monarchy in Church and State, exterminated the Indian whom he could neither convert nor civilize, abhorred witchcraft and priestcraft alike, and hated Popery with the intense hatred of the religious zealot who thinks that he is doing a service to Jehovah when he smites the gentile, the heretic and the Romanist hip and thigh.

The growth of the Catholic Church in New England, the stronghold of Protestant hostility to the Pope and his Bishops is in some respects like the spread of Christianity in the early stages of its establishment in the pagan world.

Puritan intolerance of papistry was not less intense, though not quite so ferocious as that of the pagan emperors towards Christianity. The form of repression was not quite as atrocious as that of the pagan, but perhaps it was just as effective. To some it is far easier to die a martyr than to live a social and civil outcast in one's native or adopted country.

The legislation of these States was cunningly devised to wean the Roman Catholic from religious adherence to the See of Peter, the centre of Christian unity and the source of ecclesiastical authority and sacramental faculties. Respect for the authority of Rome once broken, perversion was easy, and there were many lapses from faith through these causes."

Such were the early conditions, according to the Very Reverend William Byrne, when the Parochial School was in its infancy. A state still steeped in the spirit which caused the burning of the Ursuline convent in 1834, an unjustifiable act which smirched the history of Massachusetts and curbed the beginning of Catholic education in Boston, because the Ursulines, pioneer

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"Nearly all the Boston steamships sailed from
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-----"Early in the century this denomination had
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Citations above from G. H. Haynes relate to the
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Hence with such a restriction

¹Reverend Francis X. Quinn, "A Century Of Remarkable
Progress," The Pilot, Centenary Edition.

²The Causes of Know-Nothing Success in Massachusetts,
The American Historical Review, III, p. 70.

³Ibid, p. 71.

⁴Ibid. p. 73.

⁵Edward Channing, A History Of The United States,
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on Know-Nothings imagine the conditions of intolerance in which the Catholic school found itself in Massachusetts,¹ "Where political conditions were in an extremely fluid state in 1854, the Know-Nothings swept the polls. They cast sixty-three per cent of the total vote; their candidate for governor had thirty-three thousand majority over all opponents. The Know-Nothings elected every member of the Senate and three hundred and sixty-six Know-Nothings to the House of Representative which also included one Whig, one Democrat and one Free-Soiler-- and no one else."

Intolerance also made for the growth of parochial schools. Throughout the state the Catholic child in the public school was made to feel socially inferior and often met intolerance in a very crude way on the part of pupils and teachers. As an example of cruelty and intolerance we have the case of Thomas J. Whall, a Catholic pupil, who was ordered to repeat the Ten Commandments in the Protestant form; he declined as his father had forbidden him to do so. The teacher sent for McLaurin F. Cooke, the second master, who flogged the boy on both hands for thirty minutes declaring that he would whip him till he consented, for he had nothing else to do the whole forenoon. The teacher was

¹ Edward Channing, A History Of The United States, Volume VI., p. 135.

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tried for assault and battery, and the case was argued at considerable length, but Judge Maine held that the teacher had a right to inflict the punishment and that it was not excessive or malicious.¹ Many children were expelled or walked out of the schools for like reasons, and since their religious rights were not respected they felt that they must establish schools of their own. Consequently we see the intolerance of public schools as a reason for the growth of parochial schools. Intolerance in the middle of the nineteenth century was rife in Massachusetts. However the conversions of many Protestants to the Catholic faith, the exemplary life of their religious teachers and priests, and their devotion to their country in times of war gradually won over the fair-minded Protestants until to-day we have a condition which is highly amicable between Protestant and Catholic, between Public school and Parochial School. This friendly feeling between Public and Parochial school was probably greatly helped in early times when Catholics were elected to the School Committee of the Public Schools. This condition gradually became more common until even Catholic priests were elected to the

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¹Diocesan School Office Records, Fall River.

²William A. Leahy, "Archdiocese Of Boston, General History." The History Of The Catholic Church In The New England States, p. 76.

³Diocesan Offices, Boston, Chicopee, Fall River.

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Intolerance, as it was stated before, is gradually disappearing and poverty is eliminated to some extent, but not completely. That difficulty of financing schools by the parish will be always with us until we are able to endow the schools or again regain such public support as was had in the city of Lowell, for up to 1842 the parochial schools of Lowell were supported in part by public funds. This money was taken away from their support in 1842 and was never returned, although the schools were then reported to be making favorable progress.¹

C. THE FIRST REAL PAROCHIAL SCHOOLS

The first real parochial school in New England according to available records, was the German Holy Trinity School of Boston.² This school opened in 1844. The first parochial school in the Springfield Diocese was opened in Chicopee in 1867.³ The first in the Fall River Diocese started under the Reverend Edward Murphy⁴ in 1874.

The German Holy Trinity school "was established for both boys and girls; so that they could equally

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This school was opened in Boston in the basement of the Church on Middlesex Street in 1844 by Reverend Gerhard Plathe, a German priest sent by Bishop Fenwick. As the number of pupils increased, Father Gustav Eck S. J. bought a double house on the corner of Lucas and Suffolk Streets. This building was for girls. The boys still had school in the basement of the church.

The first teacher was, as often was the case, the organist, Mr. Schuessle. The teachers were lay teachers until 1859 when the sisters of Notre Dame of Namur took charge of the girls.

This school was moved several times, finally being settled on Shawmut Avenue in 1874. The Sisters of Saint-Francis are the present teachers. It is interesting to note, in passing, that sixteen of the twenty-four in the class in 1857, went to the front to fight for their country.²

St. Mary's School for girls opened November 15, 1849 under the sisters of Notre Dame of Namur, who were

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the real pioneers among the religious teachers in Massachusetts. These nuns came to Boston because Reverend John McElroy S. J., Chaplain to the American Soldiers in the Mexican War, when passing through Cincinnati on the way to Mexico, noticed their work and asked Bishop Fitzpatrick to send for them. Three¹ arrived in Boston in 1849.

St. Mary's School for boys in the North End opened in 1859, indirectly, as a result of the Whall case mentioned before. Rooms were rented for this school until better accommodations could be secured. These rooms were hired by Father Wiget S. J. and the school was designated as "Father Wiget's School" for a number of years.²

The Fitton School of East Boston was opened in 1859 under the direction of the Sisters of Notre Dame. Father Fitton was pastor of the only church in East Boston. The school house was formerly a Protestant Meeting House.³

Schools in Lawrence opened in 1847 and the teachers Messrs. O'Connell and Bresnahan were very popular. Young Irishmen out of work also attended their classes with the children. St. Mary's school was taught by

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lay men and women as early as 1851 and later by the Sisters of Notre Dame. The school varied between a day and night school.¹

Father Scully opened a school in Cambridge in 1869 in an old Protestant Church. The School of the Assumption in East Boston was opened in 1872 in rooms partitioned off in the upper church.²

At the time of the division of Boston diocese there were but thirteen parochial schools in the present limits of the diocese. The greater number of these were for girls. By 1900 this number had increased to approximately sixty parochial schools.³

Within the limits of the present Springfield Diocese the first school opened in the side Chapel of the Church of the Holy Name in Chicopee. There were two hundred girls in attendance the first day and the teaching was started by the Sisters of Notre Dame.⁴

1872 marked the time for the opening of the first Parochial school for boys in St. Jerome's Parish in Holyoke.⁵ At first this school was under direction of lay teachers, but four years after it began, teaching came under the control of the Sisters of Providence.

¹Diocesan Records, Boston.

²Ibid.

³Reverend Richard J. Quinlan, "A Century Of Catholic Education," The Pilot, Centenary Edition.

⁴Reverend John J. McCoy, History Of The Catholic Church, p. 14.

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The first parochial school in Holyoke opened in 1868 for three hundred and fifty girls. The first in Worcester in 1872, for three hundred girls, and in 1880 a school for boys and girls opened in Milford. All three were under the guidance of the Sisters of Notre Dame.¹ The schools of Springfield Diocese, just as those in the rest of the State, showed considerable increase in numbers after the Third Plenary Council at Baltimore. Where there was but one school in 1867, the year 1900 showed about 46 schools within the limits of the diocese.²

Fall River's first school opened in St. Mary's parish in 1874 under the direction of the Sisters of Mercy. The Pastor in charge was the Reverend Edward Murphy. Fall River then was part of the Providence Diocese, although in the state of Massachusetts. Within the present diocesan limits there had been established approximately twenty parochial schools when the Diocese was created in 1904.³

Schools in Massachusetts were opened when the pastors realized the need and were able to bear the expense. Hallways, basements of churches, rooms, choir lofts and any spaces available were taken for schools.

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Many parishes already burdened with debt were still courageous enough to take on the added burden of a dual school in order that their children might be properly educated. In the state of Massachusetts by 1900 there were approximately Bi-lingual schools were opened by the Germans, the French and the Polish, and such schools gradually eliminated many of the difficulties coming from knowledge of the mother tongue alone, which might have arisen had they all attended public schools.

The Sacred Heart School, a typical Franco-Canadian school in Amesbury, Massachusetts, opened in 1900. The school grew from 4 to 26 pupils in the year and it was necessary to move from the church to the St. Jean Baptiste Hall. The Baptist minister is reported as saying that the town authorities should close the school if they did not want to be out numbered by the "French horde."¹ of a religious community, every diocesan super-

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In the state of Massachusetts by 1900 there were approximately 126 parochial schools, the greater number of which were established after 1880. At present in the state of Massachusetts there are over twice that number of schools and in the Archdiocese of Boston alone¹ there are 147 parochial schools.

D. PIONEERS IN PAROCHIAL EDUCATION

Any history of parochial schools in Massachusetts would be woefully lacking if some recognition were not given to the enlightened few who made such history possible. Many might claim a place under the guise of pioneers in parochial education and claim it rightfully. Every pastor, who courageously started a school, every leader of a religious community, every diocesan superintendent or supervisor, every teacher, lay or religious, who gave time and inspired effort to build the early schools as a firm foundation for the later schools, should be given credit for the work that he, or she, did to make parochial schools possible. Yet usually it happens that the work and cooperation of these many make more significant the leadership of the few who

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In Massachusetts, the first to sow the seed which later was to grow to the Parochial School Systems of Massachusetts, were Bishop Cheverus and Father Matignon. These priests were pioneers, in that they went among the early peoples of New England establishing respect for Catholic priests, and Catholic people, a respect which was necessary in order that work of any kind might be carried on in the future. Under Bishop Cheverus also, the first parish school was established in 1820¹ on Franklin St.

Bishop Cheverus's successor Bishop Benedict Joseph Fenwick was a true leader in Catholic Education. Schools were founded all over New England under his inspired guidance. He had to contend with the burning of the Convent of the Ursulines in Charlestown. He saw founded the school for boys in the basement of the Cathedral in 1826, the first school in Salem in 1831, and the beginnings of Catholic Education in Lowell in 1823 under lay teachers. To Bishop Fenwick also goes the distinction of having established the first parochial school in New England and also the first Catholic College, Holy Cross. It would be difficult indeed to

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place an estimation of value high enough on the work of this great leader and pioneer.¹

The Right Reverend John B. Fitzpatrick, the successor of Bishop Fenwick, was a product of the Public Latin School, where he had been the only Catholic in his class. He was further educated in Montreal and Paris.² At the very beginning of his episcopate, the Sisters of Notre Dame of Namur were introduced into the diocese as teachers. Bishop Fitzpatrick witnessed the establishment of Schools in Lawrence in 1847 and also noted their growth. The famous Whall case furnishes us with one clue to the difficulties which surrounded this pioneer in education.³ The Civil war furnishes us with another and final index to the many difficulties through which this pioneer Bishop labored. He left to his successor ten free schools for girls and four for boys.

In the diocese of Boston, Archbishop Williams, spiritual leader of the people from 1866-1907, appears to be the last of what the writer would designate as pioneers. The work of his successor, William Cardinal O'Connell, is that of a true genius, but the work of a genius working in a movement which had passed the pioneer

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²Reverend Francis X. Quinn, "A Century Of Remarkable Progress," The Pilot, Centenary Edition.

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Archbishop Williams received a total of fourteen free schools from his predecessor, at the beginning of his episcopate. He had seventy-one schools established in a diocese which had become limited in territory at the close of his episcopate in 1906. He witnessed the opening of parochial schools in Cambridge under Father Thomas Scully in 1869. He directed the coming of one of the largest teaching communities in the diocese now, namely, the Sisters of St. Joseph. This order came from the diocese of Brooklyn, N. Y. in 1873. He watched schools spring up rapidly throughout his territory and his was the task to carry out the mandates of the Third Plenary Council at Baltimore.

²"The period from 1884 to 1892 marked the introduction of many new religious communities into the archdiocese to carry on the work of religious education. These were the sisters of Mercy, 1886; Sisters of St. Ann, 1887; Sisters of Charity of Halifax, 1887; Sisters of St. Dominic 1888; Sisters of Charity of Madison, 1889; Sisters of Providence 1889; Sisters of St. Dominic (German), 1889; Brothers of Christian schools, 1891; Sisters of St. Francis, 1891; Sisters of St. Mary, 1891 and Brothers of Mary 1892."

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during his episcopate) makes Archbishop Williams a real pioneer in Catholic Education.

In Springfield diocese, Bishop Patrick T. O'Reilly and Bishop Thomas D. Beaven were the pioneers of Catholic education.

Bishop O'Reilly was the first Bishop of Springfield and he was a man with a large capacity for work. During his episcopate he established approximately forty parochial schools. He also provided for the coming of numerous religious communities, and his successor Bishop Beaven, carried on his work to the credit of the Diocesan schools. Both of these men had to face the same trials of intolerance and lack of money as did the bishops of Boston. Their school system, though it started later, and is still smaller in pupil attendance, is growing rapidly and has doubled in population and number of schools under Bishop Beaven and the present bishop, the Right Reverend Thomas M. O'Leary.

The Diocese of Fall River, established in 1904, had within its bounds approximately twenty parochial schools. The pioneering work in the strict sense was already done before the diocese was formed. Pioneering influence was due to the early bishops of Boston, Hartford and Providence. Just what influence they each had is beyond

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The names of the early Bishops in Hartford were; Bishop Tyler, Bishop Bernard O'Reilly, and Bishop McFarland. In Providence, part of which diocese held Fall River within its area, the early Bishops were; Bishops Hendrickson and Harkins.¹ The Bishops in the Fall River Diocese since its foundation were;² Most Reverend William Stang, D. D. (1904-1907), Most Reverend Daniel F. Feehan, D. D. (1907-), Most Reverend James E. Cassidy, D. D. (1930-), Apostolic Administrator.

In 1930 the Most Reverend James E. Cassidy, D. D. was appointed Apostolic Administrator of the Diocese of Fall River. It is under his zealous patronage that the Diocesan School system is being reorganized. The opening of the Diocesan School Office, the introduction of the new Course of Study and child-accounting System, the Summer Session of the School of Education, and the opening of the new Monsignor James Coyle Memorial High School in Taunton have all materialized because of his deep interest in Catholic Education.

¹Reverend A. Dowling, "The Diocese of Providence," History Of The Catholic Church In The New England States, pp. 351-392.

²Reverend Francis J. Bradley, D. D. and Reverend Michael V. McCarthy, A Brief History Of The Diocese Of Fall River, Mass. pp. 41-56.

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Reverend William Stang, D. D. (1804-1807), Most Reverend

Daniel F. Keenan, D. D. (1807-), Most Reverend James E.

Cassidy, D. D. (1830-), Apostolic Administrator.

In 1830 the Most Reverend James E. Cassidy, D. D.

was appointed Apostolic Administrator of the Diocese

of Fall River. It is under his zealous patronage that

the Diocesan School system is being reorganized. The

opening of the Diocesan School Office, the introduction

of the new course of study and child-accounting system,

the summer session of the School of Education, and the

opening of the new Monsignor James Coyne Memorial High

School in Taunton have all materialized because of his

deep interest in Catholic Education.

¹Reverend A. Dowling, "The Diocese of Providence,"
History of the Catholic Church in the New England States,
pp. 351-362.

²Reverend Francis J. Bradley, D. D. and Reverend
Michael V. McCarthy, A Brief History of the Diocese of
Fall River, Mass. pp. 41-56.

SCHOOL LEGISLATION

The first important church legislation on the subject of elementary education dates from the First Provincial Council of Baltimore in 1829. The following decree was framed in the hope that Catholic educational opportunities might be provided, proportionate to the Catholic population:

"Since it is evident that very many of the young, the children of Catholic parents, especially the poor, have been exposed and are still exposed in many places of this Province, to great danger of the loss of faith or the corruption of morals, on account of the lack of such teachers as could safely be entrusted with so great an office, we judge it absolutely necessary that schools should be established, in which the young may be taught the principles of faith and morality while being instructed in letters."

The Second Provincial Council, held in 1833, attempted to give practical effect to this decree by appointing a standing committee to supervise the preparation of standard textbooks for Catholic Schools. The legislation however was never fully effective.

The First Plenary Council of Baltimore in 1852 exhorted the bishops to provide Catholic schools in connection with each church in each diocese, and also to provide money for the support of competent teachers. An effort was made also to secure the adoption of a

Reverend J. A. Burns, The Catholic School System In The United States, p. 195. See also Reverend James H. Ryan, A Catechism Of Catholic Education, pp. 61-64; Cyclopedia of Education, volume V. p. 199. See also Winfred Ernest Garrison, The March Of Faith, p. 206.

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standard English as well as a German catechism.

At the Provincial Councils of Cincinnati 1855-1857, the same spirit is shown and an eager desire for more schools.

The Second Plenary Council of Baltimore did comparatively little in the way of education. The Civil War was just over and education had been seriously hampered by it. Further development was not the cry of the times, rather it was recruitment of the teaching nuns who had served as nurses and reorganization of the system. Hence the Council did little but restate the decrees of the previous Baltimore Councils. However, instead of urging the pastors, they now commanded the pastors to establish and maintain parish schools.

The work of the Second Plenary Council on education formed a basis for a more thorough examination and fuller legislation of the Third Plenary Council, which convened in Baltimore in 1884. One fourth of the decrees adopted were devoted to the subject of education. One of the acts of the Council was to establish the Catholic University at Washington. The primary objects of the Council however were to multiply the schools and to perfect them. To effect the multiplication of schools the following decree was adopted;

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"All these things having been well considered, we
decide and decree that:

I. Near each church, where it does not yet exist, a parochial school is to be erected within two years from the promulgation of this Council, and is to be maintained in perpetuum, unless the bishop, on account of grave difficulties, judge that a postponement be allowed.

II. A priest who by his grave negligence, prevents the erection of a school within this time, or its maintenance, or who, after repeated admonitions of the bishop, does not attend to the matter, deserves removal from that church.

III. A mission or a parish which so neglects to assist a priest in erecting or maintaining a school, that by reason of this supine negligence the school is rendered impossible, should be reprehended by the bishop and, by the most efficacious and prudent means possible, induces to contribute the necessary support.

IV. All Catholic parents are bound to send their children to the parochial schools, unless either at home or in other Catholic schools they may sufficiently and evidently provide for the Christian education of their children, or unless it be lawful to send them to other schools on account of a sufficient cause, approved by the bishop, and with opportune cautions and remedies. As to what is a Catholic school, it is left to the judgment of the Ordinary to define."

As to the perfecting of the schools, the learned Fathers provided special instruction to the candidate for the priesthood, especially in the teaching science of catechism and Bible history. It provided a closer relation of pastor to school; a conversion of parish schools into "free" schools; a concession of certain rights and privileges to the laity in respect to the schools; the requirement of a teaching diploma, to be won by examination, for all diocesan teachers whether secular or religious; the naming of "school committees" in dioceses for the visitation and examination of schools;

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and finally the establishment of normal schools, strictly so called, in religious communities where such did not exist. In regard to the last we read ¹ "The religious teaching communities justly claim to have been the first to establish schools for teachers, though some of the histories of education or from its data advanced by lecturers in schools of pedagogy, one would never suspect the fact."

The hope of the Councils was that the parochial schools, through the application of these means, mentioned above, might continue to grow more efficient, and prove to be "the honor and ornament, the hope and strength not only of the Church, but also of the republic."

² Besides the legislation from the Councils there was in the syllabus of Pius IX, December 8, 1864, this proposition cited among those which are condemned: "Catholics may approve of a system of education which is separated from the Catholic faith and the power of the Church and which concerns itself with the knowledge of merely natural things and only, or at least primarily, with the ends of social life."

From the Instruction addressed to the American Bishops, November 24, 1875: "There is nothing so

¹ Cyclopedia of Education, (Monroe) Volume V. p. 199.

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¹Encyclopedia of Education (Monroe) Volume V, p. 198.
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necessary as that Catholics have schools of their own, and these in no wise inferior to the public schools. No pains, therefore, are to be spared to find Catholic schools where they are wanting, to enlarge and equip and arrange them more and more perfectly that they may be put on an equality with the public schools,

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The Code of Canon Law ordains:"'

(Canon 1113) Parents are bound by a most grave obligation to provide to the best of their ability for the religious and moral, as well as for the physical and civil, education of their children and for their temporal well-being.

(Canon 1372) From childhood, all the faithful must be so educated that not only are they taught nothing contrary to faith and morals, but that religious and moral training takes the chief place.

(Canon 1375) The Church has the right to establish schools of every grade, not only elementary schools, but high schools and colleges."

These laws shed a great deal of light on the reasons why the Parochial schools of Massachusetts have grown. It is evident from them, that there is a religious duty incumbent on pastors to establish schools and a correlative duty on the part of Catholics to send

¹Reverend James H. Ryan, A Catechism Of Catholic Education, p. 62.

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¹Reverend James H. Ryan, A Catechism Of Catholic Education, p. 68.

their children to schools where the teaching of religious is abandoned or the teaching of morality excluded from its curriculum.

Urged by Church law and by their priests, incited by attacks of bigots who did not understand them, it is somewhat easier now to understand how the barrier of finance was broken down and schools in parishes began to spring up and be peopled. Lay teachers for most part are teachers of special subjects.

This predominance of the teachers from religious communities has existed in Parochial Schools even from the beginning. The reason is that the diffusion of knowledge, especially religious knowledge, has been regarded always as one of the prime functions of the Church of Christ, a continuation of the work of the Apostles themselves, to whom Christ said: "Go, and teach all nations." For that reason the Church has set aside, and even consecrated the lives of the men and women whom she selects as teachers. Since this is so, the quality of the teaching body should be raised, for their teaching is a life work and not a stepping stone to higher positions, as is the case with so many

¹ Diocesan Offices, Boston, Chicopee, Fall River.

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CHAPTER V

TEACHERS AND PROFESSIONAL IMPROVEMENT

Most of the teachers in the Catholic Parochial Schools of Massachusetts are members of religious communities. There are, however, a number of lay teachers employed in parochial schools. The number of lay teachers employed in the state now, approximately two hundred and seventy-five, is relatively small compared to the thirty-eight hundred teachers who are members of religious communities.¹ Lay teachers for most part are teachers of special subjects.

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lay teachers in public schools.

The Reverend James H. Ryan lists the advantages, which he perceives in having teachers who are members of religious communities:

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"In the first place, religious teachers labor from the highest motive, namely, the pure love of God. They receive no personal compensation for their work. The training of children in the knowledge and love of God is their life's object. This Holy motive is consecrated by vows taken to God Himself.

Secondly, as a member of a religious community one can consecrate one's whole life to teaching, putting aside any idea of changing or bettering one's position in this world. Neither does a religious teacher worry about his daily needs, as the community provides for them. The consequence is concentration on the purposes of his profession with little or no outside distraction.

Thirdly, as a member of a religious community, the religious teacher is urged and even required constantly, to perfect himself in his chosen profession. For the religious, the period of intellectual training never comes to an end. The religious life is a daily development in character-building. The formal study, which he is obliged by rule to indulge in, keeps him constantly abreast of the best educational thought and principles.

Fourthly, the religious teacher, because of his training and his vows, is less individualistic than the teacher in a non-religious system; he therefore more easily fits into a religious system of education and is more ready to accept the guidance of superiors. This is a vital necessity in the Catholic system, which is based upon a definite religious belief and permeated through and through with a definite ethical teaching.

Fifthly, the religious teacher exerts an unusual influence on his pupils. He embodies in his life and conduct the principles and ideals he professes and inculcates. Personal influence in an inspiring environment is a most effective element of the educational

¹
A Catechism Of Catholic Education, pp. 28-29.

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Fifthly, the religious teacher exerts an unusual influence on his pupils. He embodies in his life and conduct the principles and ideals he professes and institutes. Personal influence in an inspiring environment is a most effective element of the educational

process. The high character of this personal influence is the specific contribution of the religious teacher in the Catholic school.

In a word, the religious teacher is not only a good teacher, but he is a good teacher because he is a religious.

The quality of the teaching in the parochial schools, however, was not everywhere so high as it is to-day and there are many reasons for this which are almost obvious to the student of the history of education.

In the immigration period, some of the teachers in religious communities were foreigners and had a language difficulty. The material equipment, such as school buildings, and teaching aids, were very poor also, when compared to the splendid buildings and equipment used throughout the state to-day. Teachers in those days, "Served, made burial robes, flags, banners and church vestments." The story is told also that a Sister "Mixed the feed for cattle overnight and in the morning summer and winter, at half-past four, with 'Old Bridget' fed cows, milked and was teacher of the highest grade all day."

Early records at Boston show that the teaching nuns had to walk a considerable distance to teach. Now little or no difficulties of this kind present themselves.

¹ Reverend John J. McCoy, History Of The Catholic Church, pp. 23-24.

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¹Reverend John J. McCoy, History of the Catholic Church, pp. 23-24.

The Sisters of Notre Dame of Namur were the pioneers of the religious teachers in Massachusetts and even to-day they rank second in numbers in the state. Table II shows that the number of different religious communities in the Archdiocese of Boston is thirty. All of the thirty are engaged in 156 parishes doing elementary school teaching. The largest order is that of the Sisters of St. Joseph who have 735 of the total 2315 religious teachers in the Archdiocese of Boston.

Table III has been made to show the different teaching communities in the Springfield diocese, the number of teachers and the number of pupils in their care. The author would bring out the fact that, in this diocese, as in all the others, there are many bilingual schools which are taught by teachers of the English, French, Polish, Lithuanian, Italian or Portuguese Communities. The Sisters of St. Joseph lead in numbers in the Springfield Diocese and there are eighteen different communities teaching in ninety-four schools.

Table IV indicates that there are fifteen different religious communities teaching in Fall River in forty-nine schools. Nine of these schools, however are not parochial schools. The Sisters of Mercy, the pioneer teachers in Fall River, just as the Sisters of Notre Dame of Namur were in Boston and Springfield, have the largest number of religious, 107 of the total of 440

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of the religious teachers in Massachusetts and even today they rank second in numbers in the state. Table II shows that the number of different religious communities in the Archdiocese of Boston is thirty. All of the thirty are engaged in 186 parishes doing elementary

school teaching. The largest order is that of the Sisters of St. Joseph who have 735 of the total 2318

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TABLE II

THE DIFFERENT TEACHING COMMUNITIES IN THE ARCHDIOCESE
OF BOSTON IN 1933 WITH THE NUMBER OF PARISHES IN
1
WHICH THEY TEACH AND THE NUMBER OF TEACHERS.

<u>COMMUNITY</u>	<u>NO. OF PARISHES</u>	<u>NO. OF RELIGIOUS TEACHERS*</u>
1. Sisters of St. Joseph	54	735
2. Notre Dame of Namur	26	480
3. Sisters of St. Dominic	6	129
4. Sisters of Charity (Halifax)	5	115
5. Sisters of Charity (Nazareth)	5	81
6. Sisters of Charity (Madison)	5	76
7. Xaverian Brothers	5	36
8. Sisters of Ste. Chretienne	4	54
9. Grey Nuns of the Cross	4	52
10. Sisters of St. Ann	4	39
11. School Sisters of Notre Dame	3	102
12. Sisters of Providence	3	62
13. Sisters of the Holy Union	3	43
14. Sisters of Assumption	3	41
15. Marist Brothers	3	31
16. Franciscan Sisters	3	27
17. Felician Sisters	3	24
18. Franciscan Sisters, M. C.	3	23
19. Sisters of Mercy	2	28
20. Sisters of St. Joan of Arc	2	10
21. Immaculate Heart	1	33
22. Grey Nuns of the Sacred Heart	1	22
23. Sisters of St. Mary	1	17
24. Sisters of the Holy Child	1	11
25. Third Order of St. Francis Sisters	1	10
26. Sisters of Christian Education	1	9
27. Sisters of Nazareth	1	9
28. Sisters of Jesus Crucified and Sorrowful Mother	1	7
29. Christian Brothers	1	5
30. Sisters of St. Dominic (Caldwell)	1	4
Total	<u>156</u>	<u>2315</u>
*Includes Superiors		

1

Diocesan Office, Boston.

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THE DIFFERENT TEACHING COMMUNITIES IN THE ARCHDIOCESE
OF BOSTON IN 1935 WITH THE NUMBER OF PARISHES IN
WHICH THEY TEACH AND THE NUMBER OF TEACHERS.

COMMUNITY	NO. OF PARISHES	NO. OF TEACHERS
1. Sisters of St. Joseph	54	735
2. Notre Dame of Nazareth	28	480
3. Sisters of St. Dominic	6	129
4. Sisters of Charity (Waltham)	5	115
5. Sisters of Charity (Marquette)	5	81
6. Sisters of Charity (Madison)	5	76
7. Laverian Brothers	5	56
8. Sisters of St. Christopher	4	54
9. Grey Nuns of the Cross	4	52
10. Sisters of St. Ann	4	39
11. School Sisters of Notre Dame	3	102
12. Sisters of Providence	3	62
13. Sisters of the Holy Union	3	45
14. Sisters of Assumption	3	41
15. Marist Brothers	3	31
16. Franciscan Sisters	3	27
17. Felician Sisters	3	24
18. Franciscan Sisters, M. C.	3	23
19. Sisters of Mercy	3	23
20. Sisters of St. Joan of Arc	3	10
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22. Grey Nuns of the Sacred Heart	1	22
23. Sisters of St. Mary	1	17
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25. Third Order of St. Francis	1	10
26. Sisters	1	9
27. Sisters of Christian Education	1	9
28. Sisters of Marquette	1	9
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30. Christian Brothers	1	5
31. Sisters of St. Dominic (Caldwell)	1	4
Total	156	2315

Diocean Office, Boston.

TABLE III
TEACHING COMMUNITIES IN THE SPRINGFIELD DIOCESE IN 1933.
THE NUMBER OF SCHOOLS, THE NUMBER OF TEACHERS AND THE
NUMBER OF PUPILS UNDER THE CARE OF EACH COMMUNITY.

<u>Community</u>	<u>No. of Schools</u>	<u>No. of Teachers</u>	<u>No. of Pupils</u>
1. Sisters of St. Joseph	30	383	13,057
2. Sisters of Notre Dame	4	60	1,965
3. Sisters of Mercy	3	28	908
4. Presentation Nuns	5	64	2,528
5. Xaverian Brothers	1	9	222
6. Daughters of Our Lady of Mercy	1	6	216
7. Sisters of St. Joseph (Hartford)	1	5	181
8. Sisters of Immaculate Conception	1	6	248
9. Sisters of St. Ann	12	137	5,093
10. Faithful Companions	2	35	1,562
11. Sisters of Assumption	7	69	3,103
12. Sisters of Holy Cross	3	33	1,215
13. Sisters of Holy Ghost	5	54	2,523
14. Sisters of Presentation	8	110	4,176
15. Sisters of Nazareth	2	27	1,292
16. Felician Sisters	4	44	2,241
17. Sisters of St. Francis	4	42	1,762
18. Sisters of St. Casimir	1	10	421
Total	<u>94</u>	<u>1,122</u>	<u>42,713</u>

¹ Diocesan Office, Chicopee.

Letter	Committee	Schools	No. of	Teachers	No. of	Total
18.	Sisters of St. Cecilia	1	1	1	1	1
19.	Sisters of St. Francis	1	1	1	1	1
20.	Sisters of St. Joseph	1	1	1	1	1
21.	Sisters of St. Ann	1	1	1	1	1
22.	Sisters of St. Elizabeth	1	1	1	1	1
23.	Sisters of Holy Cross	1	1	1	1	1
24.	Sisters of Holy Cross	1	1	1	1	1
25.	Sisters of Holy Cross	1	1	1	1	1
26.	Sisters of Holy Cross	1	1	1	1	1
27.	Sisters of Holy Cross	1	1	1	1	1
28.	Sisters of Holy Cross	1	1	1	1	1
29.	Sisters of Holy Cross	1	1	1	1	1
30.	Sisters of Holy Cross	1	1	1	1	1
31.	Sisters of Holy Cross	1	1	1	1	1
32.	Sisters of Holy Cross	1	1	1	1	1
33.	Sisters of Holy Cross	1	1	1	1	1
34.	Sisters of Holy Cross	1	1	1	1	1
35.	Sisters of Holy Cross	1	1	1	1	1
36.	Sisters of Holy Cross	1	1	1	1	1
37.	Sisters of Holy Cross	1	1	1	1	1
38.	Sisters of Holy Cross	1	1	1	1	1
39.	Sisters of Holy Cross	1	1	1	1	1
40.	Sisters of Holy Cross	1	1	1	1	1
41.	Sisters of Holy Cross	1	1	1	1	1
42.	Sisters of Holy Cross	1	1	1	1	1
43.	Sisters of Holy Cross	1	1	1	1	1
44.	Sisters of Holy Cross	1	1	1	1	1
45.	Sisters of Holy Cross	1	1	1	1	1
46.	Sisters of Holy Cross	1	1	1	1	1
47.	Sisters of Holy Cross	1	1	1	1	1
48.	Sisters of Holy Cross	1	1	1	1	1
49.	Sisters of Holy Cross	1	1	1	1	1
50.	Sisters of Holy Cross	1	1	1	1	1
51.	Sisters of Holy Cross	1	1	1	1	1
52.	Sisters of Holy Cross	1	1	1	1	1
53.	Sisters of Holy Cross	1	1	1	1	1
54.	Sisters of Holy Cross	1	1	1	1	1
55.	Sisters of Holy Cross	1	1	1	1	1
56.	Sisters of Holy Cross	1	1	1	1	1
57.	Sisters of Holy Cross	1	1	1	1	1
58.	Sisters of Holy Cross	1	1	1	1	1
59.	Sisters of Holy Cross	1	1	1	1	1
60.	Sisters of Holy Cross	1	1	1	1	1
61.	Sisters of Holy Cross	1	1	1	1	1
62.	Sisters of Holy Cross	1	1	1	1	1
63.	Sisters of Holy Cross	1	1	1	1	1
64.	Sisters of Holy Cross	1	1	1	1	1
65.	Sisters of Holy Cross	1	1	1	1	1
66.	Sisters of Holy Cross	1	1	1	1	1
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68.	Sisters of Holy Cross	1	1	1	1	1
69.	Sisters of Holy Cross	1	1	1	1	1
70.	Sisters of Holy Cross	1	1	1	1	1
71.	Sisters of Holy Cross	1	1	1	1	1
72.	Sisters of Holy Cross	1	1	1	1	1
73.	Sisters of Holy Cross	1	1	1	1	1
74.	Sisters of Holy Cross	1	1	1	1	1
75.	Sisters of Holy Cross	1	1	1	1	1
76.	Sisters of Holy Cross	1	1	1	1	1
77.	Sisters of Holy Cross	1	1	1	1	1
78.	Sisters of Holy Cross	1	1	1	1	1
79.	Sisters of Holy Cross	1	1	1	1	1
80.	Sisters of Holy Cross	1	1	1	1	1
81.	Sisters of Holy Cross	1	1	1	1	1
82.	Sisters of Holy Cross	1	1	1	1	1
83.	Sisters of Holy Cross	1	1	1	1	1
84.	Sisters of Holy Cross	1	1	1	1	1
85.	Sisters of Holy Cross	1	1	1	1	1
86.	Sisters of Holy Cross	1	1	1	1	1
87.	Sisters of Holy Cross	1	1	1	1	1
88.	Sisters of Holy Cross	1	1	1	1	1
89.	Sisters of Holy Cross	1	1	1	1	1
90.	Sisters of Holy Cross	1	1	1	1	1
91.	Sisters of Holy Cross	1	1	1	1	1
92.	Sisters of Holy Cross	1	1	1	1	1
93.	Sisters of Holy Cross	1	1	1	1	1
94.	Sisters of Holy Cross	1	1	1	1	1
95.	Sisters of Holy Cross	1	1	1	1	1
96.	Sisters of Holy Cross	1	1	1	1	1
97.	Sisters of Holy Cross	1	1	1	1	1
98.	Sisters of Holy Cross	1	1	1	1	1
99.	Sisters of Holy Cross	1	1	1	1	1
100.	Sisters of Holy Cross	1	1	1	1	1

NUMBER OF LETTERS UNDER THE NAME OF EACH COMMITTEE
 AND THE NUMBER OF SCHOOLS, THE NUMBER OF TEACHERS AND THE
 TEACHING COMMITTEES IN THE BISHOPRIC DIOCESE IN 1923.
 TABLE III

religious in this diocese. It will also be noted from Tables II, III, and IV that the Sisters of St. Joseph have the largest numbers in the state of

TABLE IV
RELIGIOUS COMMUNITIES IN DIOCESE OF FALL RIVER WITH THE
NUMBER OF RELIGIOUS IN EACH COMMUNITY AND THE
¹
NUMBER OF SCHOOLS IN 1933.

<u>Community</u>	<u>No. of Religious</u>	<u>No. of Schools</u>
Sisters of Mercy	107	11
Sisters of the Holy Union	69	7
Sisters of St. Joseph	67	8
Sisters of Holy Cross	58	6
Dominican Sisters	55	3
Religious of Jesus and Mary	26	2
Sisters of the Sacred Hearts	18	3
Brothers of Christian Instruction	9	1
Franciscan Missionaries of Mary	8	1
Bernardine Sisters	5	1
Franciscan Sisters	4	1
Felician Sisters		
Sisters of St. Francis	4	1
Sisters of Charity	3	1
Daughters of the Holy Ghost	3	2
Total	<u>440</u>	<u>49</u>

¹
Diocesan School Office, Fall River.

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 NUMBER OF RELIGIOUS IN EACH COMMUNITY AND THE
 NUMBER OF SCHOOLS IN 1933.

<u>No. of</u> <u>Schools</u>	<u>No. of</u> <u>Religious</u>	<u>Community</u>
11	107	Sisters of Mercy
7	69	Sisters of the Holy Union
8	67	Sisters of St. Joseph
8	66	Sisters of Holy Cross
3	55	Dominican Sisters
2	29	Religious of Jesus and Mary
3	18	Sisters of the Sacred Hearts
1	9	Brothers of Christian Instruction
1	8	Franciscan Missionaries of Mary
1	5	Bernardine Sisters
1	4	Franciscan Sisters
		Felician Sisters
1	4	Sisters of St. Francis
1	3	Sisters of Charity
2	3	Daughters of the Holy Ghost
<u>49</u>	<u>440</u>	Total

religious in this diocese. It will also be noted from Tables II, III, and IV that the Sisters of St. Joseph have the largest community in numbers in the state of Massachusetts.

All of the teaching orders listed in the tables have come to Massachusetts from time to time over a period of ninety years. The Sisters of Notre Dame were the first and for a long period of years were the only teachers in Massachusetts. They specialized in the teaching of girls and younger boys. Order after order was introduced to take care of the ever increasing number of schools and pupils. Convents and Central "Mother-Houses" have been built in the parishes throughout the state to accommodate the religious teachers, but it is not the purpose of this work to trace the history of these communities in Massachusetts.

The work of the community is primarily a religious, a spiritual one. However there is linked to this an educational purpose. Hence the community may be looked upon as an organization of teachers. Every novitiate of a teaching order is to a certain extent a normal school. Previous to the Third Plenary Council, however, there were two obvious defects in the normal course: it was too brief, and it was lacking on the side of scientific pedagogical training according to Burns in his "Catholic School System in the United States."

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These defects were eliminated and now, when a religious teacher has finished a period of preparation for the religious state, she takes up the formal work of preparing for the teaching profession. If the novice, as the young religious is called, has completed her high school education, she immediately begins two years of normal training. If the high school course has not been completed by the novice, she must take up the study of high school subjects, until she finishes them satisfactorily. Then, when the normal training course, which is practically the same as that used for the preparation of the public school teacher, is completed the young religious is sent out as a student-teacher.¹ As a student-teacher, the young religious is under the guidance of an experienced teacher. The Principal in most of the schools is freed from teaching for this purpose.²

Graduation from a normal training school does not fulfill all the conditions of professional preparation. Teachers in a religious community are in a system of perpetual training. Daily they gather together and discuss their successes and problems. Then too, they return periodically to a central diocesan house where

¹ Reverend James H. Ryan, A Catechism Of Catholic Education, pp. 30-35.

² Diocesan Office, Boston.

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they are given further instruction.

Teachers' Visiting Day in the Archdiocese of Boston was established for the purpose of enabling teachers to visit the classrooms of other schools in the archdiocese. Teachers are urged to visit communities other than their own. This promotes a spirit of cooperation and solidarity among all the teachers in the state. It makes them grow professionally.

The Teachers' Institute in Boston was inaugurated by Cardinal O'Connell in 1910. This institute's average daily membership has increased from 450 daily in 1910 to 1400 per day in 1933. Features of such institutes are educational lectures and exhibitions of actual work that is being carried on in the classrooms of the archdiocese.¹

Every diocese in the state is improving the professional training of its Parochial School Teachers until now the Reverend Supervisor Richard J. Quinlan estimates that the average preparation beyond high school of the elementary school teachers in the state is three years. However, with the religious teachers in community life, this three years means far more than three years for a public school teacher, whose life is not so bound up with her work.

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Beside the Visiting Day and the Teacher's Institute, extension courses have been given at Boston College since 1920 which are open to all religious and lay teachers in the state. Summer School is also conducted at the Boston College Graduate School of Education.

The latest development in the field of professional improvement is the Sacred Heart School of Education which will be in session for Religious from July 2 to August 4, 1934. This school will open in Fall River, Massachusetts and will be affiliated to Catholic University, Washington, D. C.

The completely organized and rapidly advancing professional groups of religious teachers in the three dioceses surely show a remarkable development and growth in this state from the time when the lay mistress and Catholic schoolmaster kept school in the basement of the Church. This said schoolmaster was the "Scholar of the Community, the letter writer, perhaps the man who read to the group of "cronies," the Boston Pilot or the more fiery journals of other cities. His pay from his school was small, and usually he supplemented his school work with some labor which enabled him to make a living."¹

¹ Reverend A. Dowling, The Diocese Of Providence, pp. 372-373.

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An entirely different corps of teachers exists now and an entirely better one. Factors in the organization and administration of the parochial school, namely, the parish, the diocese and the religious community has had an effect in the framing of the curriculum of the parochial schools in Massachusetts to-day. Certain subjects like catechism, Bible history and singing may have been prescribed in early days, but local need, the guidance of the pastor or the curriculum of the religious teaching order has determined the extent and stress of certain other subjects. As late as 1879 there was only a movement toward uniformity in texts and subjects.

Little is known of the curriculum of the early parochial schools in Massachusetts, but basing an opinion on the published course for the junior department of the Ursuline convent school in 1836, "The pupils were taught the common branches of education, which includes reading, writing, grammar, arithmetic, geography and history. Particular attention was paid to spelling. They were also taught to do all kinds of plain and fancy needlework." Further study of the history of

Reverend Richard J. Quinlan, "A Century Of Catholic Education," The Boston Pilot, Centenary Edition.

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CHAPTER VI

CURRICULUM OF PAROCHIAL SCHOOLS

The influence of all three factors in the organization and administration of the parochial school, namely, the parish, the diocese and the religious community has had an effect in the framing of the curriculum of the parochial schools in Massachusetts to-day. Certain subjects like catechism, Bible history and singing may have been prescribed in early days, but local need, the guidance of the pastor or the curriculum of the religious teaching order has determined the extent and stress of certain other subjects. As late as 1879 there was only a movement toward uniformity in texts and subjects.

Little is known of the curriculum of the early parochial schools in Massachusetts, but basing an opinion on the published course for the junior department of the Ursuline convent school in 1826, "The pupils were taught the common branches of education, which includes reading, writing, grammar, arithmetic, geography and history. Particular attention was paid to spelling. They were also taught to do all kinds of plain and fancy needlework." Further study of the history of

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Catholic schools and public schools reveals that the curricula and methods of instruction used in the schools in 1845 were substantially the same as those of the public school. Generally the private schools were far superior to the public schools, for good public school teachers were exceedingly rare and teaching was a poorly paid occupation, and was scarcely regarded as a desirable one. Few engaged in it except out of necessity and as a temporary occupation.¹

A glance at the pages of the N. E. A. Journal of Proceedings and Addresses, 1889 on the theme:

"Denominational Schools" shows that the curriculum of Catholic Schools in subject titles at least, was practically the same as it is to-day.

"Generally speaking, the curriculum of the Catholic schools outside of the matter of religious instruction does not differ very greatly from that of the corresponding public schools in the same place. There are two reasons for this. One is, the desire of the pastor and Catholic teachers to have the parish school recognized as fully abreast of the public schools, so that the parents may not have cause to complain. Another reason is found in the fact that the same general causes that have operated to bring about changes in the public school curriculum, have had influence also upon the course of studies of the Catholic Schools--an influence not so great perhaps but still direct and constant."²

As has been stated the main difference between the

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parochial and public schools is in the matter of religious instruction. Every Catholic school teaches religion for a definite period of time each day. Beside such formal instruction, religion is made the basis of all other instruction with which it is correlated and of which it forms the groundwork.¹ The reason for such a difference may be found in brief in this statement, "To educate means to bring out, to develop the intellectual, moral and religious faculties of the soul. An education therefore that improves the mind and the memory to the neglect of moral and religious training, is, at best, but an imperfect and defective system. According to Webster's definition, to educate is 'to instill into the mind principles of art, science, morals, religion and behaviour.' 'To educate, he says, 'in the arts, is important; in religion, indispensable.'²

Lest some difficulty arise in the mind of the reader regarding the curriculum of the parochial bilingual school, let it be known that the curriculum is the same as the curriculum for the other schools with the exception that religious instruction may be given in the mother tongue and instruction in the foreign

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² Cardinal Gibbons, "Should American Educate Their Children In Denominational Schools?" N. E. A. Journal of Proceedings and Addresses, 1889, p. 111.

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In the Fall River Diocese in 1933 was issued a new Course of Study, including the subjects of religion, English, reading, penmanship, spelling, arithmetic, history and civics, geography, nature study, art, music and health education. Each of the teachers received a copy of this new program, excellently printed and bound at the time of opening of schools September 6.

Since 1912 the elementary schools of this Diocese have followed a program of studies prepared by the Reverend Francis J. Bradley D. D., at that time Diocesan Visitor of Catholic Schools. Until recently his Course of Study, a pioneer in the field of Catholic education, served the Diocese well. However, the many radical changes in the social life of the people and the rapid

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advancement of educational knowledge demanded a revision.

A committee of Sisters chosen from the various Religious Communities teaching in the schools of the Diocese labored zealously and conscientiously under the supervision of the Reverend Superintendent to produce an adequate, substantial, and conservative program. The Diocese of Fall River is indebted to them for the excellent Course of Study which they prepared. It is complete, clear, concise, well correlated and Catholic. Nurtured on this program the children should develop into strong christian characters who will "think, judge and act constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ."¹

In Boston, September 1915, the first attempt was made to unify the work of the elementary grades of the parochial schools of the archdiocese.

"With this purpose in view an Outline of the Requirements in Religion, English, History, Geography, Arithmetic and Physiology was placed in the hands of each teacher. The Outline briefly defined what work was to be accomplished in each grade from the first to the eighth in the above mentioned subjects.

The Outline was drawn up with the assistance of the community supervisors of schools. Immediate results were most satisfactory. The use of the Original Outline of Requirements for eight years established its value and importance. During the school year 1921-1922 plans were begun for the improvement of the original Outline.

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Suggestions were asked from community supervisors, superiors of schools and teachers.

With the approval of His Eminence, the Cardinal, a complete Course of Study was printed and was ready for distribution from the office of the Diocesan Supervisor of Schools in November, 1923. This Course of Study presents ample evidence of development. It is complete in detail and references for teachers and pupils without at the same time enforcing a deadening uniformity. It sets forth requirements in every subject ordinarily taught in elementary schools. The course treats of the curriculum in Religion, English, Arithmetic, History, Civics, Patriotism, Geography, Music, Drawing, Physical Training, Physiology and Hygiene.

The present Course of Study in use in the schools of the diocese has made it possible for our schools to make a richer contribution to the happiness of parochial school children. The work in Religion is most carefully graded and defined with emphasis upon the cultivation of a love for God and His Church. In English, the study of good literature and the duty of the school to form good reading habits are stressed. Particular attention is given to the dynamic teaching of American History and Civics to prepare pupils for the responsibilities of citizenship in adult life. Our present Course of Study embodies the best thought in modern educational method and procedure and has received the approbation of many leading educators in all parts of our country.

The Course of Study serves a purpose quite apart from its intrinsic educational value to teacher and pupil. It not only serves to unify and coordinate the educational activities of the diocesan school system but it also authoritatively illustrates the spirit, aims and content of Catholic education. It is an open book for reference and consultation. A cursory reading of our Diocesan Course of Study clearly indicates the distinctive contribution that are parochial schools are making to the work of Holy Mother Church and of our American Democracy."¹

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According to records Monsignor John F. Conlin, Diocesan Supervisor of Schools in the Diocese of Springfield, instituted the practice of uniform diocesan examinations in Massachusetts in the year 1906. These examinations in the Diocese of Springfield are given to pupils completing their Grammar School course. The examinations are given at fifteen centers throughout the diocese at the same hour and date by fifteen chosen priests who officiate at the examination. The examinations are mailed to the priests and the seal on the package is broken the day of the examination. Written instructions are followed for the giving and collecting of the examinations and the papers are sent to the

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A passing mark in the examination entitles the pupil to a diocesan diploma which is separate and distinct from the school diploma issued by each school. A study of the results of the examination is a further check on the teaching communities of the work done. Examinations are in Religion, English, Geography and History, and Arithmetic. ²on the principal of each school.

From 1908 in the Archdiocese of Boston it has been the practice to require every pupil graduating from the elementary grades of parochial schools to take a uniform examination issued from the office of the Diocesan Supervisor of Schools. ³papers is done according to

In 1919 a system of uniform examinations for all pupils from the third to the eighth grade inclusive has become and still is part of the diocesan program. The examination, the work of the Supervisor and the community supervisors, is on all the subjects of the Course of Study. The examinations are given according to rule and marked according to specified directions. These papers are sent to the Community Supervisor of each school. They also play a part in the promotion of students. Eighth grade students who have an average of "B" in their major studies are certified to Boston

¹Diocesan Records, Chicopee.

²Ibid.

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The questions of the examination are received in a sealed package which is not opened until the hour of the examination. All pupils in the eighth grades are examined in their home rooms at an appointed time.

The scoring of the papers is done according to standards given to the teachers and returns are mailed to the Diocesan School Office. Corrected examination papers are also sent back to the Diocesan Office.

The subjects in which the examination is given are: Religion, Arithmetic, English and Spelling.²

Table V shows in detail the subjects taught in the parochial schools of Boston and the minutes per week approximately spent on each of the subjects. A consideration of this time schedule demonstrates the falsity of the charge that a disproportionate amount of time

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"The Catholic elementary school curriculum is more conservative than the public school curriculum, insisting on the elements of knowledge and carrying through the training in these subjects up to the eighth grade. Catholic schools have been slow to adopt the tendency of present day public education to introduce industrial and vocational subjects into the curriculum after the sixth grade. This policy is not the result of lack of funds so much as a belief that the "old" curriculum is the best, all things considered.

There has been little or no experimentation, so to say, with the Catholic school curriculum. Educational fads and fancies have found but small sympathy with Catholic educational authorities, with the result that there has been practically no disturbance in the Catholic School during the last quarter of a century."¹

Health education is carried on in all the parochial schools of the state. School doctors and nurses and health clinics are added to the regular school study of the subjects. Dental clinics are established in some schools, also.² In Boston there is an organization of 300 Catholic dentists who take care of the teeth of the children attending Parochial schools. This organization is known as the "Guild of St. Apollonia."

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 Education, p. 47.
 Episcopal Offices, Boston, Chicago, Fall River.

TABLE V
 ARCHDIOCESE OF BOSTON APPROXIMATE TIME SCHEDULE WITH
 AGGREGATE TIME IN MINUTES PER WEEK GIVEN IN
 THE DIFFERENT SUBJECTS OF THE CURRICULUM.

GRADES	MINUTES PER WEEK							
	1	2	3	4	5	6	7	8
Opening and Closing Exercises	60	60	60	60	60	60	60	60
Religion	150	150	150	180	180	180	180	180
Reading and Literature	540	480	400	200	180	180	150	140
Spoken and Written English	230	200	200	300	300	250	270	250
Penmanship	80	80	80	100	100	90	90	90
Arithmetic	100	210	210	210	230	220	230	230
History				50	50	120	120	150
Geography			80	130	130	130	150	150
Music	60	60	60	60	60	60	60	60
Drawing	100	80	80	80	80	80	60	60
Physiology and Hygiene	30	30	30	30	30	30	30	30
Physical Exercises and Recess	150	150	150	100	100	100	100	100
Totals	1500	1500	1500	1500	1500	1500	1500	1500
Approximate Home Study per week			150	150	225	300	500	500

1 Reverend James H. Ryan, A Catechism of Catholic Education, p. 39.

	1200		1200		1200		1200		1200		1200	
	120	120	120	120	120	120	120	120	120	120	120	120
Вспомогательные номера вклада на неделю	120	120	120	120	120	120	120	120	120	120	120	120
Удостоверения	20	20	20	20	20	20	20	20	20	20	20	20
Удостоверения в упражнениях и пособиях	100	80	80	80	80	80	80	80	80	80	80	80
Удостоверения и пособия	80	80	80	80	80	80	80	80	80	80	80	80
Матрицы	100	80	80	80	80	80	80	80	80	80	80	80
Геометрия	100	80	80	80	80	80	80	80	80	80	80	80
История	80	80	80	80	80	80	80	80	80	80	80	80
Арифметика	80	80	80	80	80	80	80	80	80	80	80	80
Линейная алгебра	80	80	80	80	80	80	80	80	80	80	80	80
Элементарная геометрия	80	80	80	80	80	80	80	80	80	80	80	80
Высшая математика	80	80	80	80	80	80	80	80	80	80	80	80
Физика	80	80	80	80	80	80	80	80	80	80	80	80
Химия	80	80	80	80	80	80	80	80	80	80	80	80
Биология	80	80	80	80	80	80	80	80	80	80	80	80
Общая физика	80	80	80	80	80	80	80	80	80	80	80	80

THE DIFFERENCE SUBJECTS OF THE COLLECTION.

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TABLE A

Surely a glance backward to the very early days of Catholic education would convince the searcher that much progress has been made in the way of curriculum in the parochial schools of the state of Massachusetts.

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The number of pupils who are Catholic and are not attending a parochial school or some Catholic private school is, as might well be observed, in the thousands. However, the huge saving to the public of Massachusetts by the parochial school system should furnish fine food for thought to the average thinking citizen.

The reasons of the Superintendent of Catholic Schools of the Archdiocese of Philadelphia for Catholic children being in public schools may well apply to children in the public schools of Massachusetts. They are, in part, as follows:

I. In sparsely settled districts a Catholic school is impossible.

II. In certain small towns Catholics are so few that their resources are inadequate to build and support a school.

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CHAPTER VII

PAROCHIAL SCHOOL ATTENDANCE

The enrollment in 284 Catholic parochial schools in the state of Massachusetts in 1933 was 144,142 pupils. To hold firmly the actual attendance, while providing ample facilities for the enrollment of new pupils, corresponding to the rapid growth of the Catholic population--the means for all this being, at the same time, provided by the voluntary contributions of the parishioners, has been a gigantic task and the generous loyalty of American Catholics to the principles of Catholic education might well have proved to be no more than equal to it.

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I. In sparsely settled districts a Catholic school is

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school.

III. Even in those places where Catholics are numerous the debt on the Church property is so great that common prudence dictates that a pastor should not increase his burden, already too heavy, by the erection of a parish school.

IV. Sometimes the parish school is too small for all the children of the parish and many must of necessity go elsewhere.

V. In large cities where ground is valuable a newly organized parish can do little more, at first, than provide for the erection of a church.

VI. In certain instances the Catholic population of a place is in the majority, the environment is Catholic and hence neither priest nor people feel that a separate school is a necessity.

VII. Again, the school may be large enough to house all the children of the parish, but the parish revenue is inadequate to educate all, and the pastor limits the number in attendance so as to keep within his resources.

Keeping in mind these reasons for non-attendance at Catholic schools, the Catholic population of the state looks forward hopefully to the time when every child in Massachusetts may enjoy his true inheritance, a Catholic Education.

The number of pupils enrolled in the state has been stated before and the reader can very easily see its growth and development from that day, only ninety years ago, when a small school opened on Franklin street. Tables VI, VII and VIII concern the enrollment of the diocese of Boston, Springfield and Fall River respectively. They indicate the enrollment in each city and town

¹ Reverend J. A. Burns, The Catholic System Of Education In The United States, pp. 358-359.

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TABLE VI

ACTUAL ENROLLMENT JUNE 22, 1933, BY CITIES AND TOWNS

OF PAROCHIAL ELEMENTARY SCHOOLS IN THE PARISHES

OF THE ARCHDIOCESE OF BOSTON.

	<u>No. Parishes With Schools</u>	<u>No. in Parochial Schools</u>
Boston	42	28126
Amesbury	2	983
Andover	1	298
Arlington	1	773
Beverly	3	597
Brockton	2	811
Brookline	2	854
Cambridge	10	6904
Canton	1	367
Chelsea	3	1793
Dedham	1	30
Everett	3	1032
Framingham	1	191
Gloucester	1	612
Haverhill	2	1335
Hudson	2	513
Ipswich	1	107
Lawrence	8	6211
Lowell	10	7700
Lynn	6	3318
Malden	2	2254
Maplewood	1	357
Marlboro	2	800
Medford	3	1601
Melrose	1	488
Methuen	1	222
Natick	1	187
Newburyport	2	628
Newton	4	1499
Norwood	1	546
Peabody	1	586
Quincy	3	828
Revere	1	462
Salem	5	3097
Shirley	1	139
Somerville	4	3657
Stoneham	1	412
Stoughton	1	266
Swampscott	1	326
Wakefield	1	418
Waltham	3	1879
Watertown	2	837
Weymouth	2	519
Winchester	1	321
Woburn	1	648
	<u>147</u>	<u>85,532</u>

St. Marie, Lowell and St. Joseph, Methuen, are missions.

¹ Reverend James H. Ryan, A Catechism Of Catholic Education.
p. 39.

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<u>No. in</u> <u>Parochial Schools</u>	<u>No. Parishes</u> <u>With Schools</u>	
2812	42	Boston
982	2	Amesbury
298	1	Andover
773	1	Arlington
297	3	Beverly
811	2	Brockton
884	2	Brockline
2904	10	Cambridge
287	1	Canterbury
1792	3	Chelsea
20	1	Dedham
1022	3	Dorchester
191	1	Frammingham
812	1	Grovesdale
1232	2	Haverhill
213	2	Hudson
107	1	Lawwich
2211	2	Lawrence
7700	10	Lowell
2318	2	Lynn
2224	2	Malden
227	1	Malden
200	2	Malden
1201	2	Malden
488	1	Medford
222	1	Melrose
187	1	Methuen
228	1	Methuen
1499	4	Newburyport
242	1	Newton
222	1	Norwood
222	1	Peabody
222	2	Quincy
422	1	Riverside
2097	2	Salem
122	1	Salem
2227	4	Somerville
412	1	Stoughton
222	1	Stoughton
222	1	Swampscott
412	1	Wakfield
1279	2	Waltham
227	2	Waltham
219	2	Weymouth
221	1	Weymouth
242	1	Worcester
222	1	Woburn

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TABLE VII

ACTUAL ENROLLMENT, BY CITIES AND TOWNS IN THE PARISHES
 OF THE DIOCESE OF SPRINGFIELD IN 1933.¹

	<u>Parishes with Schools</u>	<u>No. in Parochial Schools</u>
Springfield	9	4,955
Adams	2	990
Aldenville	1	824
Blackstone	1	282
Chicopee	3	1,769
Chicopee Falls	2	536
Clinton	2	712
Easthampton	3	817
Florence	1	238
Fitchburg	5	3,727
Gardner	2	1,165
Gilbertville	1	150
Greenfield	1	303
Holyoke	8	4,152
Indian Orchard	3	1,181
Lee	1	181
Leicester	1	175
Leominster	2	1,323
Linwood	1	459
Ludlow	1	271
Milford	2	806
Mittineague	1	155
Millbury	1	251
North Adams	3	1,292
Northampton	2	712
Northbridge	1	277
North Brookfield	1	261
Pittsfield	2	1,268
Southbridge	3	1,420
Spencer	1	393
Three Rivers	2	432
Turner's Falls	1	205
Ware	2	527
West Warren	1	92
Webster	3	1,908
Westfield	2	674
Willimansett	1	665
*Worcester	14	7,165
	<u>93</u>	<u>42,713</u>

*Two separate schools at St. John's Parish, Worcester.

¹ Diocesan Office, Chicopee.

TABLE VII

ACTUAL ENROLLMENT, BY CITIES AND TOWNS IN THE PARISHES
 OF THE DIOCESE OF SPRINGFIELD IN 1933.

Parochial School	No. in	Parishes with Schools
4,088	9	Springfield
990	2	Adams
884	1	Albanyville
882	1	Blackstone
1,789	2	Chicago
550	2	Chicago Falls
718	2	Clinton
817	2	Eastampton
238	1	Flamenco
3,727	3	Highburg
1,188	2	Gardner
180	1	Gilbertville
303	1	Greenfield
4,182	8	Holyoke
1,181	2	Indian Orchard
181	1	Lee
175	1	Lester
1,323	2	Lewiston
499	1	Liswood
271	1	Ludlow
808	2	Milford
185	1	Northampton
281	1	Northbridge
1,282	2	North Adams
712	2	Northampton
277	1	Northbridge
271	1	North Brookfield
1,288	2	Pittsfield
1,480	2	Southbridge
383	1	Spanner
432	2	Three Rivers
203	1	Turner's Falls
227	2	Ware
92	1	West Warren
1,908	2	Webster
874	2	Westfield
885	1	Williamsett
7,188	14	Worcester
42,713	93	

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TABLE VIII
 ACTUAL ENROLLMENT OF PUPILS IN ELEMENTARY SCHOOLS
 BY CITIES AND TOWNS IN THE DIOCESE¹
 OF FALL RIVER, OCTOBER 1, 1932.

	ENROLLMENT		Total
	Boys	Girls	
Fall River	4210	4243	8453
Acushnet	105	95	200
Attleboro	120	119	239
Fairhaven	227	245	472
New Bedford	2514	2646	5160
North Attleboro	344	380	724
Ocean Grove	63	59	122
Swansea	74	72	146
Taunton	670	612	1282
Grand Total	8327	8271	16798

Note: This table shows enrollment for 40 parochial schools, 6 private and 3 institutional schools. The parochial school enrollment is 15,897 at this date.

¹ Reverend Edward J. Gorman, Annual Educational Report, Diocese of Fall River 1933. pp. 3-6.

having schools and in tables VI and VII the number of parishes in the city or town, having schools is indicated. Boston, Fall River, Worcester and Lowell respectively are shown to be the largest in parochial school population and a number of cities rank close to these. All three tables present a statistical picture which spells an amazing growth of parochial schools in Massachusetts.

The diocesan superintendent from his central office and in collaboration with the religious community supervisors over whom he has charge, directs the educational life of the diocese. There is established in each school a principal to her religious superior, the community supervisor. No direction at all save in the way of friendly advice is received from any sources outside the diocese.

Having established a word picture of the diocesan school system, the ultimate aim of the Catholic elementary school is designated as being "to provide the child with those experiences which are calculated to develop in him such knowledge appreciation and habit as will yield a character equal to the contingencies of fundamental Christian living in American democratic society."

The parochial schools in Massachusetts were found to have sprung from the early parish schools, which

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CHAPTER VIII

SUMMARY

The state of Massachusetts has been shown to contain three dioceses, each of which has in it a parochial school system. It has been established that each diocese is an independent administrative group over which the Bishop is the leader, but his leadership, in the matter of the parochial schools he assigns to a diocesan superintendent.

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The diocesan superintendent from his central office and in collaboration with the religious community supervisors over whom he has charge, directs the educational life of the diocese. There is established in each school a principal or her religious superior, the community supervisor. No direction at all save in the way of friendly advice is received from any sources outside the diocese.

Having established a word picture of the diocesan school system, the ultimate aim of the Catholic elementary school is designated as being "to provide the child with those experiences which are calculated to develop in him such knowledge, appreciation and habit as will yield a character equal to the contingencies of fundamental Christian living in American democratic society." The parochial schools in Massachusetts were found to have sprung from the early parish schools, which

were for some, tuition schools, and also to have sprung from private institutions taught by lay teachers. The early life of the parochial school was hindered by lack of understanding and the suspicious attitude, yes, even the attacks of the people in an environment unsympathetic to anything Catholic. Lack of funds constituted the other main difficulty of the schools.

The first parochial school was opened in 1844 by people who spoke the German language. Other schools followed throughout the state. The greatest growth in the schools, however, did not come until after 1880.

The early schools were also found to be the result of such leadership as was exhibited by the early bishops of the Church in Massachusetts. The schools were also the result of legislation by the Church, the most effective of which was that legislation coming as a result of the Third Plenary Council in Baltimore.

Teachers in the parochial schools of the state are for the most part members of some religious community. The first teaching community coming to the state being the Sisters of Notre Dame of Namur. The Sisters of St. Joseph are now the largest community in numbers.

Requirements of teachers of parochial schools in the matter of professional training have risen and now three years beyond high school is about the average. Numerous agencies to provide for professional growth exist in the

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state. Century of Catholicism in Northern Massachusetts.

Not only have the schools and teachers shown great growth, but also the curriculum has undergone revision and standardization until to-day Fall River and the Archdiocese of Boston have required courses of study for all their schools and the work in Springfield is under capable and vigilant direction. Religion, of course, is the most important subject in curriculum which differs little from that of the more progressive public schools. That education must contain religion as part of the unitary process of development is the belief of the Parochial schools.

Perhaps the most noticeable growth in the parochial schools is noted in the growth in numbers in each diocese in the state. For a period of ninety years they show marvelous growth. In each diocese the number of schools and pupils in schools has more than doubled since 1900! Two hundred and eighty-four schools and over one hundred and forty-three thousand children now stand as material evidence of an unusual growth of a truly fine group of schools in Massachusetts.

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